THE

Western Conference News Letter

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Rev. Ernest C. Smith, Secretary.
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Having been called to the secretaryship of the Western Unitarian Conference by the Board of Directors, I accept the responsibility thus laid upon me and pledge the best that is in me to the service of the churches which compose the conference and to the service of the common cause in which we labor—"Faith, Fellowship and Freedom in Religion." I did not seek the position, in fact preferred another for it, but, bowing to the decision of the Directors, accept the post with the sense of being drafted for an honorable but arduous task which tests a man's powers and spirit to the uttermost. The post affords opportunity for service so great and so vital that any man or woman must approach it with great humility of spirit. "Who is sufficient for these things?" Yet, too, one must come to it in a hopeful spirit,—not the mere buoyancy of youth or the cheerfulness begotten of ignorance of the difficulties and discouragements that must be faced, but the hopefulness that is rooted in conviction of the value of that for which we strive. Having worked ten years within the conference limits and having served as secretary of two state conferences, I know both the weakness and the strength of our cause, and am firmly convinced that to us is given a work no others can do as well. I am further heartened for my task by the consciousness of entering into a succession which has been graced by men of large power and fine spirit and by the knowledge that many of my co-workers will be old and valued personal friends.

The problem we are trying to solve in practice is an extremely difficult one,—to unite free souls and free churches in such a way that they shall work together efficiently for a common end. The existence of this conference, composed of churches and individuals which claim the utmost freedom both of thought and action, is a living witness that such free churches can act together. In large measure the efficiency is yet to be proved. In the January issue of the News Letter the retiring secretary pictures the facts and emphasizes the greatness of the task. Shall we measure up to its demands? Can our freedom be made the efficient instrument of our faith? Can we bring our consciousness of fellowship, of loyalty to a common ideal up to the level of our sense of freedom? Is the dynamic of our faith sufficient to hearten mankind for the mighty problems and tasks of the new age? If so, must we not be eager to bring it to the world? Comrades, these are questions to which we, and no others, must furnish answers. Let us strive to answer them nobly by what we become and by what we do.

Ernest C. Smith.

The time has come for me, as retiring secretary, to say my word of farewell to my fellow workers. The only word that I can say is one of gratitude. All of the graces that are supposed to be Christian have been exercised toward me—charity, long-suffering and all the rest. It has been very pleasant to serve those who have been so kind. I am sorry that I can not point to greater achievements, but harmony and good will are not despicable. When I have erred I have been sorry, when I have been useful I have been glad. With the best wishes for his happiness, I can ask nothing more for my successor than I have received from my brethren of the Western Conference.

W. M. B.

The appended letter was received from a noble soul with whom the secretary has been long corresponding. One of the hardships of the secretary of the W. C. is that so many such letters are received from earnest men and women and he has not even a dollar in his possession with which to answer the appeal. Our methods of missionary work are all wrong, and the sooner we acknowledge it the better. Opportunity after opportunity is being wasted because we lack funds for immediate action. The denomination has funds to squander for some purposes, but its red tape so securely enwraps our missionary funds that an emergency can seldom be met. The University of Minnesota is about to have erected a students' building for men. All religious bodies which are organized are to be assigned permanent quarters in this building. The Y. M. C. A. and the Catholic League have quarters, but as the liberal young men are not organized no space will be allotted them. Fifty dollars spent in securing a liberal student to organize his fellow lib-

erals would have secured the space, but the fifty dollars was not forthcoming. This is only one of instances innumerable. Are we never going to correct our methods of work? Are we always going to allow such opportunities to go by? Surely we are, unless our people can be aroused to the necessity for action. "Rev. W. M. Backus, Chicago, Ill.:

"My Dear Sir—Perhaps you will recall two or three letters I wrote you from ——— College. Since the beginning of the present college year I have been a teacher in ——— College, a Baptist institution at this place.

"I am still nominally a member of the Baptist church, but surely a very unprofitable and discontended one. My position is practically intolerable, and I pray that I shall not be fool enough to attempt to fill it longer than the coming commencement.

"I am convinced that orthodoxy is becoming a genuine curse to our land, and a great barrier to the progress of the human race. My experience has founded this conviction and continually confirms it. There can be no doubt that the orthodox churches have been a great power for good, and are still such for that matter, but, in my opinion, their evil is getting so great it can not be condoned because of their good. Yet they bid fair to exert an immense influence for an unlimited time.

"I think I say they bid fair to keep their influence on good warrant. Several great universities, a large number of seminaries and a much larger number of small colleges and academies annually swell their ranks with enthusiastic preachers, and a whole army of scarcely less fervent laymen. Besides this, their missionary ardor is incomparable, and grows every year.

"What are the liberal churches doing to counteract the orthodox forces? So far as I can make out they are playing at damming great torrents with pine sticks and mud. The dams are nothing.

"——— has eight or nine thousand inhabitants and fourteen churches, all of them orthodox. Besides our college there is also a Presbyterian college here. The college in which I teach has an actual attendance of something more than four hundred, of whom thirty are young preachers. Fully ninety per cent of the whole student body are church members. The preachers as a class are the more illiterate when they enter, and throughout remain the weaker intellectually, but they learn the dogma and formulas of the church, and preach them like madmen. That they are the weaker intellectually is all the more pity, for they can never discover the fallacies in their premises. The stronger lay students never give the question of religion enough thought to form independent convictions, and come to give their allegiance to the orthodox churches as the price of order and decency in society.

"Why don't the liberal churches foster a missionary spirit, as do the orthodox ones? Is it that they don't have as forceful a gospel? I can't believe it. Why don't the liberal churches build and support colleges and seminaries that shall turn out liberal and strong ministers to confound the orthodox "parrots," and foster among lay students a respect for and faith in moral and religious precepts that invite the same testing by human experience as scientific theory must meet?

"There are something like a dozen Baptist colleges and seminaries in this state. For the most part they are affiliated with one great Baptist university and are nearly all under the control of the State Baptist Convention. From what I can learn three other denominations are barely behind the Baptists. What is the matter with Unitarianism? Are we to look to other sources for the forces to liberate the human mind and yet preserve its noble ideals?

"Very truly, ———."

THE CLEVELAND EXPERIMENT.

What shall a Unitarian say of the Cleveland experiment—the agreement of eighteen hundred young people to "live as Jesus would live" for two weeks? The Unitarian is certainly not above doing as Jesus would do, or might be conceived to do in these days, and certainly even a few immediate applications of the teachings would not harm any of us. We have no cause and do not desire to sit in the seat of the scornful, but at the same time the liberalists would examine with cautious eye this new departure of orthodoxy, a new type of revival without syndicated speaker and singer, lead by plain leaders; a mass movement which we are told bids fair to spread through America.

Conflicting reports reach us as to results of the movement, some claiming it is impossible to live as Jesus would live, for a street car conductor, for instance. On the other hand, the leaders claim for it a success.

Whatever be the practical outcome of the movement and its ethical merit, the situation gives rise to some reflections upon the fundamental principles of Jesus' nature, the absence of which among moderns makes his leadership a mere imitation. Those who would do as Jesus would do must perforce accept the primary conditions of his life or the result is merely compromise and sham.

Only a very brief statement of these conditions of his life is possible here. High ethical conduct, it goes without saying, demands great and sustained inspiration. It takes something more than habit and good intention to live above insults and to see with equanimity one's social prestige jeopardized. It takes a devotion to cause beyond ordinary wont to face and meet death and at the same time be sane and rational. To voluntarily rid oneself of worldly goods, not through

the ascetic spirit, but through a fear that their possession would lead to compromise, is something few would be willing to do. And equally impossible to part with one's parents and friends. And then, after long struggle, to conquer slowly one's ambition for power and influence, so innate in every soul of us—this requires a heart which few mortals possess.

These inward revolutions were the part-sources of Jesus' life. They made way for, and permitted the flooding of life by spirit and communion which was the other source. One look into our own life will reveal the fact that we are compromising; we are endeavoring to promote this personal interest and that, to avoid this person's prejudice or that, to smooth the way for some pet scheme, to avoid the shoals of social and financial disaster, to look to the interests of self-preservation for self or family, to adopt indirect means to further ends, to be carefully tactful, to make friends by any and every means, to break the habit of making enemies, to rub the social fur the right way—these are the policies of life and of politics, which last is only life writ large.

On the other hand, to rid oneself of these expediencies and to stand absolutely for principle and cause, no matter what the immediate consequences to the flesh, to property or to name were, to love with one's whole heart, to believe in God as one does his body, to obey the command of his will, these would be the means to open the springs of inspiration, and some beginning of the Christ life.

Our Cleveland friends should not begin by asking for an imitation of the sayings and doings of Jesus, but should rather look to the sources of his life. Orthodoxy seems doomed by the very largeness of its numbers to act in mass movements and through the suggestive power of crowds. One can only regret, however, that even here the fundamentals of the spiritual life are not clearly outlined. There is a world of God's life, but it is not the temporizing, compromising halfwayness of our world. V. M. CADY.

Alton.

LABORING MEN AND CHURCH ATTENDANCE.

The question is often propounded in our newspapers, and especially in times of quiet in press circles, as to why more men, especially laboring men, do not attend church. This periodically recurring question is misleading, for it gives the impression that very few church attendants belong to the so-called laboring classes, while in reality the laboring people are about the only people who do attend church, the vast majority being those people, and not the professional or leisure classes. That more laboring men should attend church is a consummation devoutly to be wished, but that is even more true of professional men who have better clothes for Sunday and can control their time much more easily than the average laboring man. Go to the average church (not to some church of the "exclusive set") and count up. The attendants are nearly all from the great middle class—very largely laboring people. These people generally are enjoying more comforts and luxuries than ever before, and, excepting those who are supporting such expensive luxuries as saloons, are able to live comfortably and save something.

Some of the answers which are given from time to time to this old question are very sane, but many indicate nothing but high glee at an opportunity to "knock" the churches. Often an answer appears purporting to come from some far distant place. When a man signs himself John Smith, of Timbuctoo, it is a question whether he should be allowed a whole column of a newspaper for a tirade of abuse for the church in behalf (?) of our contented working people. The fact is no sane man would like to live in any community without the influence of the churches. Every man, rich or poor, is benefited by the wholesome influence of the churches. The influence is there blessing him and his family whether he is able to contribute to the influence or not, and to the extent that he receives those benefits and is able but unwilling to help them along he is dishonest. In the matter of secular education the state compels the man to contribute his share in taxes, but in the moral and religious environment which the churches make possible the "deadbeat" can accept and be blessed by what he does not pay for and so "sponges" his way to heaven. A man who dislikes the church and pretends to believe that it does not pay, ought, if he were sincere, to leave a city of churches and make his home where there was no church. There are still a few such places on the earth, and probably a collection could be taken in any church to help a man reach his paradise. Many would be surprised to know how many laboring men attend church regularly. But many do not go, and among the reasons I should give the following: Many work long hours and are very tired when Sunday comes. This could be remedied by a general half holiday on Saturday. On the other hand, many do not work hard, and at times are not working at all. They have gotten out of the "habit" of going. Some laboring men who do not get up early enough in the morning to get to church and could attend a mission meeting or a Y. M. C. A. meeting in the afternoon if it were not for the labor union assembly meetings. This meeting could be held during the week if a majority wanted it so. The minds of many laboring men are poisoned against the church by socialistic and anarchistic papers and are led to believe that the church has no interest in them, which, of course, is not true. Many men belong to fraternal orders which are founded on bible stories,

and they seem to think that the lodge is "good enough" for them. But the men who do most good in the lodges are church men. Doubtless the Sunday newspaper has the effect of entertaining some men who would otherwise seek the church. If the newspaper is a good one it could be read after church. If it is a bad one it ought not to come between any man and his church. JOSEPH P. MACCARTHY.

Kalamazoo.

SOME SUNDAY SCHOOL QUESTIONS.

In these brisk and giddy-paced times how little do we contrive to chew the cud of reflection! Will it be out of place to review some points well taken at the Sunday School meeting held at the last Western Conference, upon which the pressure of matter has not allowed this paper to comment during the intervening months? It was not a skim milk kind of a conference, and now I find plenty of cream to share with any one who does not insist that *Timeliness* is the *sine qua non.* For that matter, a Sunday School worker finds anything timely that is helpful, though it be "of equal date with Andes and with Ararat."

Quite a prejudice was shown against the Bible class. One speaker declared that it always militates against the real object of the Sunday School, which is the religious training of the young. Another that in his experience it was "an asylum for fads." Another brought the serious charge against it that it removed the pastor of the church from the intimate acquaintance which comes only through personal contact with the classes and work of the school. Almost every speaker was a pastor and spoke with a degree of earnestness which was to one listener at least a most cheering sign of the times. How much these various objections to the Bible class hold has been thought over by one of the listeners, who submits these suggestions. Let the Bible class realize that it *is* relatively the least important class in the school. In some cases where the teaching force is small let the Bible class dissolve into a teaching force, active and alternates, and meet as a Bible class under the name of a Teachers' Meeting at some other than the Sunday School hour. It is certainly a reproach to any body of intelligent, earnest people to have so few willing to take classes upon brief notice. What right have we to say we are not prepared to make the hour a profitable one to any little group which wants a teacher. Perhaps the intellectual treat which the adult class affords is too great a temptation and excuses the pastor who declared he would have none in his school.

The consensus of opinion was that the study of the Bible best repaid the time spent, a wholesome change, it seems to some of us who have known the tendency to abandon this treasure house of literature and religious inspiration for popular courses. Attention was called to recent excellent manuals for effective study published by our society. Written tests were reported as working well. The child may grumble, but in reality prefers real work, such as his day school gives, in preference to being entertained by the teacher.

Emphasis was laid upon the folly of allowing our young people to drift away from Sunday School, as we often do, with a feeling that it is something that was once very well to attend but is now outgrown by them. The progressive Sunday School should send out not guilty or indifferent deserters but loyal alumni. Is it not possible to graduate at the conclusion of a course of study? The possession of a well-earned diploma would, it was thought, increase the number of those who wish to continue as a post-graduate class. Certainly we must trust to the love for sacred things into which we have trained our children, or realize that we have failed.

It was felt that the Sunday School must not be regarded in any narrow sense as a feeder of the church, but keep as a single aim the building up of the young in character. Indeed, one speaker, whose school charges an annual tuition, declared that our weakness lies in the lack of definite purpose which actuates us. Shortly after, the writer attended a large Sunday School conference of the Dutch Reformed denomination. The interest was certainly not so vital as in the meeting of our own which has just been reported. But where it was a body of ministers in the one case, in the other a large number of devoted experienced laymen and women were at the front. Methods were better worked out, the work systematized. Emphasis was laid on training the children of the church for the church. Systematic benevolence, and particularly foreign missionary intelligence and enthusiasm, was to be secured at any pains. There was no uplift—at least none to an outsider—more a committee of ways and means in earnest session. But they knew what they were driving at and meant to succeed—a state of mind that some of our schools of the purer air and the broader view may well cultivate. It is for such purposes that Sunday School conferences are held.

Chicago. JULIA SARGENT VISHER.

AMONG THE CHURCHES.

Topeka, Kan.—Rev. Joseph Henry Jones, minister of our church in this city, was married on February 22 to Miss Edith Moore, of Topeka. The wedding was a delightful occasion. It was celebrated in the church in the presence of a large number of friends and guests. Rev. F. M. Bennett performed the ceremony. Mr. and Mrs. Jones went to Mr. Jones father's

home in North Carolina for a visit of two weeks. The congratulations of the many friends of Mr. Jones within and without the ministry will be very hearty indeed.

Chicago.—A new society has been added to our list by the vote of the "Rubinkam Association" to form itself into the "Central Unitarian Society." Dr. Rubinkam is a famous scholar with a fine record behind him and the strength for a notable work in the future. He will be warmly welcomed by the brethren of our denomination into which he comes with his church. It has long been the dream of Chicago Unitarians to have a downtown church and this is now realized in Dr. Rubinkam's movement.

Green Bay, Wis.—At a meeting of Union Congregational Church held Monday, March 15, the resignation of Rev. E. C. Smith was accepted. Mr. Smith leaves this church to become secretary of the Western Conference. He has achieved much in his brief pastorate. The Sunday school has been reorganized upon liberal lines and the church work strengthened at all points. Mr. Smith's friends in and about Chicago will be glad to have him again for a neighbor.

Brookings, S. D.—Rev. Rett E. Olmstead writes that the work he is carrying forward is prospering finely. Rev. C. W. Casson recently visited Brookings and found it in the throes of a great revival meeting. After preaching in the G. A. R. Hall one night he engaged the opera house and preached to a packed house on "The Gospel of Jesus vs. the Gospel of Lowry," Lowry being the evangelist. Mr. Casson's address was splendid, and it was well received, even by the orthodox people present. Seven hundred tracts were taken by the people present at the meeting. Mr. Olmstead is distributing five hundred tracts monthly in South Dakota. The work that Mr. Olmstead is doing in Brookings and vicinity is not alone adding to our strength in the city of Brookings, but is showing a decided tendency to spread. Frequently he finds that a tract has been the seed that has started a movement in some small place. It is true that these movements are small and never come to expression in a permanent church, but they bring light and progress into the communities where the seeds, planted by our printed word or a visit by our missionary germinate.

Greeley, Colo.—Rev. Milton R. Kerr came to Unity Church from Sandwich, Mass., Dec. 1, 1908. On Dec. 31 recognition services were held, participated in by Dr. D. J. H. Ward, Dr. David Utter and Rev. W. T. Brown. The church is in a very flourishing condition. The Woman's Alliance (called officially Unity Circle), Unity Club, the Sunday school and public worship, twice on Sunday, are very well sustained. The Alliance conducted a fair Feb. 4 and 5, afternoon and evening, in the church. From every standpoint it was a great success. The minister during December and January gave six lectures on evolution before the Unity Club. Although 25 cents per lecture was charged to those not members of the club, the room was always full, and a considerable sum was realized.

Wichita, Kan.—Our church in this growing city has had a most successful winter. Through the paragraph pulpit and in other ways it has widely disseminated our liberal gospel. New families have joined and have in so doing become most enthusiastic in their loyalty. A visit from Secretary Wilson last fall has been followed by a visit from Rev. C. W. Casson in the interests of our new liberal propaganda, to the great joy of our people, who are eager to keep in close touch with our national body. The most hopeful feature of our work of late has been our popular Sunday evening service, held once a fortnight. At these there has been special music, an address of a literary character, as one on Tennyson, and one on Holmes, each appropriate to the centenary year of their birth, and a social half hour with light refreshments. This has rendered it possible for newcomers to get acquainted. Members of other churches have also been drawn in and have voted this way of passing a Sunday evening most delightful. The pastor has been endeavoring to dispose of some two hundred volumes for the widow of Rev. W. S. Vail, his predecessor. Ministers of our Western Conference who would like to add a few standard volumes but slightly worn at half their cost to their libraries should write Rev. Edward Day, 3215 Douglas avenue, Wichita, Kan., for lists. In so doing they will confer a great favor upon a most exemplary and heroic little woman.

Chicago, Ill.—The Directors met Tuesday, February 23, at 2 p. m. Present, Messrs. Delano, Hawley, Brough, Pulsford, Hosmer, Backus and Mrs. Delano and Mrs. Lynn. In the absence of the president, Mr. Delano was elected to the chair. The program committee made a report. The Board continued the committee, with a request that it report more at length at the next meeting. The question of a successor to the present secretary was then taken up. A letter was read from Rev. R. E. Ramsay declining the call extended to him. Rev. Ernest C. Smith, of Green Bay, was put in nomination and elected by a vote that was unanimous. W. M. Backus, *Secretary.*

Chicago.—The Associate Alliance will meet Thursday, April 1, 11 a. m., at Unity Church, Barry avenue, near Evanston avenue. There will be a report of the Philanthropic News Committee and a paper by Rev. A. Hirschberg entitled "The Millennium." Luncheon will be served at 1 o'clock.

DIRECTORY

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers.

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. Vernon M. Cady.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. and 7:30 P. M. Rev. Henry Wilder Foote.

Bloomington, Ill.—Unitarian Church, East and Jefferson Sts Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 East Chestnut St.

Brooklyn, Mich.—People's Church. Hour of service, 7:30 P. M.

Buda, Ill.—Union Christian Society, Hour of service, 10:45 A. M.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E Twenty-third St.

Chicago, Ill.—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St. near Kedzie Ave. Hour of service, 10:45 A. M. Prof. George B. Foster.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 831 E. Wellington Ave.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati. Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 1916 East Eighty-second St.

Colorado Springs, Colo.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M.

Denver, Colo.—First Unitarian Society, Broadway and 19th Ave. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford.

Detroit, Mich.—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Reed Stuart, 76 Stimson Place.

Duluth, Minn.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebaner, 1209 E. Third St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 11 4 P. M. Prof. Geo. Foster.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service, 7 P. M.

Grand Rapids, Mich.—All Souls Liberal Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard.

Grand Rapids, Mich.—Holland Unitarian Church. Hour of service, 10:30 A. M. Rev. B. A. Van Sluyters, R. F. D. 9.

Greeley, Colo.—Unity Church, Ninth St. and Ninth Ave. Hour of Service, 10:45. Rev. Milton R. Kerr.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Harrietta, Mich.—People's Church. Hour of service, 10 A. M. Rev. B. A. Hills, Traverse City.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

Hobart, Ind.—First Unitarian Church. Hour of service, 7:30 P. M. Alternate Sundays.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. C. P. Wellman.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev Frank C. S. Wicks, 17 Michigan St.

Iowa City, Iowa.—First Unitarian Society. Hours of service, 10 A. M. and 7 P. M. Rev. Robert S. Loring.

Jackson, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. R. Shaw Barrow, 508 Fourth St.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. McCarthy.

Kansas City, Mo.—All Souls' Church, Baltimore Ave. and Armour Boul. Hour of service, 11 A. M.

Kenosha, Wis.—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hour of service, 11 A. M. Rev. M. Rowena Morse, Ph. D., 519 Fourth St., W.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1201 Vermont St.

Lincoln, Neb.—All Souls Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Manistee, Mich.—First Unitarian Church. Hour of service, 10:30 A. M

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

Minneapolis, Minn.—First Unitarian Society, Eighth St, and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of Service, 10:45 A. M. Rev. Floyd B. Hardin, 1610 Sixth Ave.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass streets. Hour of service, 10:45 A. M. Rev. Newton Mann, 421 N. Seventeenth St.

Onsted, Mich.—People's Church. Hour of service, 11 A. M.

Ord, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M.

Pueblo, Colo.—Unity Church, Court and Ninth Sts. Hours of service, 11 A. M. Rev. J. Lewis Marsh, Colorado Springs.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott.

Salem, Ohio.—Unity Church, Pioneer Building, Garfield Ave. and East Main St. Hour of service, 11 A. M. Rev. A. Irvine Innes, 181 Garfield Ave.

St. Louis, Mo.—Church of the Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 North Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hours of service, 11 A. M. and 8 P. M. Rev. John D. Reid.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service, 7:30 P. M., alternate Sundays.

Sioux City, Iowa—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

Toledo, Ohio—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones.

Urbana-Champaign, Ill.—Unitarian Church. Hour of service, 11 A. M. Rev. Albert R. Vail, 1109 West California Ave., Urbana.

Washta, Iowa.—Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman, Secretary.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. Rev. Edward Day.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg. Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 582 Sargent Ave.

Youngstown, Ohio—Cor. Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. W. L. Beers, 1406 Elm St.

"Let us all join hands and help for today we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Lucia C. Noyes, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty fourth St., New York.

Vice-Presidents—Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill. Mrs. John Boyd Davis, 530 Majestic Building, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, cooperation and fellowship.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women

Mrs. Grant Beebe, President, Perry Ave., near Pratt Ave.

Miss Ethel Mason, Secretary, 1477 Washington Blvd., Chicago.

Miss Marian Lewis, Chairman of Post Office Mission, 37 Ashland Blvd., Chicago.

Composed of the branches in Church of the Messiah, Unity Church, Third Church and First Swedish Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati—Cincinnati Branch First Congregational Church. President, Mrs. John V. Lewis, 302 Oak St., Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month, at 2 P. M.

Cincinnati—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. C. E. Kennedy, 1886 E. 87th St., Secretary; Mrs. H. B. Herrick, 10510 Euclid Ave. Meetings three last Fridays in month at 10 A. M.

Marietta.—Marietta Branch, First Uniarian Church. President, Mrs. Lucetta A. Palmer; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings, first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Edna Richards, 283 Goshen Avenue. Meeting alternate Saturdays at 2 P. M.

Toledo—Toledo Branch Woman's Alliance. President, Mrs. E. D. Sheble, 2206 Madison Ave. Secretary, Mrs. Charles E. Chittenden, 2452 Glenwood Ave. Meetings Tuesday and Friday at 2 P. M.

Youngstown.—Woman's Alliance, First Unitarian Church. President, Mrs. Frank Kerr, 424 Burke St.; Secretary, Miss Rosanna Jackson, 376 Grace St. Meetitngs on second and fourth Thursdays at 2 o'clock.

MICHIGAN.

Director, Mrs. Hiram Marks, 415 Woodward Ave., Detroit.

Ann Arbor.—Ladies Union, First Unitarian Church. President, Mrs. W. H. Pettee; Secretary, Mrs. Augustus Jewell, 525 Elm St. Meetings every Wednesday at 2:30 P. M.

Ann Arbor.—Fortnightly Club. President, Miss Ione Hunter, 801 Catherine St.; Secretary, Mrs. C. Selleck, 308 Fourth St. Meetings alternate Fridays, 2 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M

Detroit.—The Women's Alliance. President, Mrs. Hiram Marks, 415 Woodward Ave.; Secretary, Mrs. F. B. Potter, 129 Field Ave. Meetings, third Friday of every month at 3 P. M.

Jackson.—The Women's Alliance. President, Mrs. O. G. Coleman; Secretary, Mrs. E. L. Fuller. Meetings alternate Wednesday afternoons.

Mount Pleasant.—Ladies' Union, First Congregational. President, Mrs. A. Borden; Secretary, Mrs. Dr. Getchell. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance, People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P. M.

Sherwood—Women's Alliance, Unitarian Church. President, Mrs. H. Runyon. Secretary, Mrs. F. M. Daniels. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. H. B. Heywood, 1506 North New Jersey St.; Secretary, Mrs. Frank S. C. Wicks, 17 East Michigan St. Meetings first Monday of each month at 10:30 A. M.; second Mondays at 2 P. M.

ILLINOIS.

Director, Mrs. W. J. Jarvis, Hinsdale.

Alton.—Ladies' Aid Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts.; Secretary, Mrs. George R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. E. G. Merriwether, 1820 Maple St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Mrs. E. C. Dudley, 85 Astor St.; Secretary, Mrs. A. N. Vallins, 3135 Groveland Ave. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmer Place. Secretary, Mrs. W. G. Cook, 27 Roslyn Place. Meetings every Tuesday at 11 A. M.

Chicago—Branch of Third Unitarian Church. President, Mrs. Chas. Hayward, 99 Park Ave. Secretary, Miss Emma Finch, 99 Park Ave. Meetings every Tuesday at 10 A. M.

Chicago.—Women's Alliance, First Swedish Unitarian Society. President, Mrs. E. Tideman, 1577 North Lincoln St.; Secretary, Mrs. August Dellgren, 767 Sheffield Ave. Meetings alternate Wednesdays at 2 P. M.

Evanston—Branch Alliance of the Church of All Souls. President Mrs. John McCarthy, 1625 Asbury Ave. Secretary, Mrs. George C. Richardson, 1406 Chicago Ave. Meet twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. J. Niles Wheeler; Secretary, Mrs. Emma A. Beebe. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. Mary S. Beebe; Secretary, Mrs. George E. Smith. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. S. W. Eldred, 1454 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. S. R. Child, 914 Kenwood Parkway, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. J. D. Warren, 2 Munger Terrace; Secretary, Mrs. Alfred Jacques, 1205 East Third St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 914 Kenwood Parkway; Secretary, Mrs. A. D. Dollenmayer, 724 E. 25th Street. Meetings first and third Wednesday of each month at 10:30 A. M.

St. Paul—Unity Church Branch. President, Mrs. Henry E. Randall, 945 Ashland Ave.; Secretary, Mrs. Walter L. Chapin, 526 Laurel Ave. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Laura N. Doolittle, 651 Marshall St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. C. E. Sanborn, 622 Market St.; Secretary, Mrs. Cora S. Skinkle, 221 Ashland Ave. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Miss Laura Fairchild. Meetings twice a month on Wednesday at 3 P. M.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. Proctor Smith, 400 Keene St.; Secretary, Mrs. L. N. Doolittle, 651 Marshall St. Meetings second Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. F. A. Crouch, Walsh Flats; Secretary, Miss Ellen M. Gould, 316 East Tenth St. Meetings every Wednesday at 2 P. M., from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. George A. Jones; Secretary, Mrs. Charles P. Wellman. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of First Unitarian Church. President, Mrs. Henry Negus, Summit St.; Secretary, Mrs. Sarah P. Hoffman, 530 South Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. A. J. Dimond, 718 High St. Secretary, Miss Carrie Hodge, 1108 High St. Meetings Monday afternoons at 3:30 o'clock.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. W. C. Root, 500 E. 44th St.; Secretary, Miss Marie L. Goodman, 4000 Warwick Blvd. Meeting first and third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. Edith Patterson, 1002 North Ninth St.; Secretary, Miss Ella Dyer. Meetings every Wednesday, 2:30 P. M.

St. Louis—Eliot Society. President Mrs. J. W. Day, 320 N. Newstead Ave.; Secretary, Mrs. A. E. Mooney, 11 Parkland Place. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. W. R. Vickroy, 2901 Rauschenbach Ave.; Secretary, Mrs. C. P. Damon, 3522 Washington St. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Belle K. Lindley, 1313 Louisiana St. Meetings every Friday at 3 P. M.

Topeka—Woman's Branch Alliance of Unity Church. President, Mrs. Anna C. Neilson, 633 Tyler St.; Secretary, Mrs. Thomas F. Doran, 121 Western Ave. Meetings every Thursday at 2:30 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. F. B. Harris, 1938 F St.; Secretary, Mrs. F. W. Hellwig, 1316 L St. Meetings first and third Wednesdays of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. E. B. Whitney, 4354 Charles St. Secretary, Mrs. H. D. Reed, Dundee. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle. People's Unitarian Church. President Mrs. Geo. A. Parkins; Secretary, Mrs. E. P. Clements. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbine St. Denver.

Colorado Springs—Woman's Alliance, All Souls Church. President, Mrs. Lulu Bell Linton, 1220 N. Tejon St.; Secretary, Miss Sarah J. Warren, 20 W. Caramillo St. Meetings second and fourth Tuesday of each month at 3 P. M.

Denver—Unity Church Alliance. President, Mrs. A. M. Hinsdale, 2655 W. 39th St.; Secretary, Mrs. L. A. Edwards, 1928 Grant St. Meetings first, third and fifth Thursday.

Fort Collins—Unity Circle, Unity Church. President, Mrs. T. A. Gage, Secretary; Mrs. Ida M. Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. Walter E. Scott, 511 West Eleventh St.; Secretary, Mrs. B. H. Osborn, 6 Block Q. Meetings second Wednesday of each month at 2:30 P. M.